1: Holmberg--87 [6] (1941-42) 1950 Siriono
116, 763, 777, 825

"A dying individual, unless he is a child, is given little attention. His near relatives, however, generally assemble to watch him breathe his last. The women mourners sit on the ground around him and weep profusely, but the men show few signs of grief. They usually squat around him and silently smoke their pipes. When a great hunter is dying, however, fellow tribesmen sometimes squat around him and ask him to pass them some of his luck. If, for instance, he was a great hunter of tapir in his day, they may ask him, 'Grandfather, where can we find tapir?' He usually answers, 'After I die go to (such and such a place) when the sun is rising and you will find tapir.' On the sunrise following the disposal of the corpse, the men set out for the spot designated and often find a tapir there."

1: Holmberg--87 [7] (1941-42) 1950 Siriono
116, 763

"Among the Siriono a person is not allowed to die in his hammock. Death in a hammock pollutes it, and it will have to be thrown away. Therefore, a dying individual is usually removed from his hammock several hours before death and placed on a mat woven from the heart leaves of motacú palm. Once on such a death mat a person seldom recovers. As he more closely approaches his fate, he is poked in the eyes or pinched in the genitals from time to time to note whether he still shows signs of life; his mouth is frequently opened to determine whether he is still breathing. Only when a person ceases to breathe is he regarded as dead. Once he is dead, however, little attention is paid to his corpse until disposal, which must take place before the next sunset."

1: Holmberg--88 [3] (1941-42) 1950 Siriono
116, 763, 159

"Erésa-eóko (Long-eyes), a bearded man of about 40 years of age, died in October 1941. About 10 days before his death, he was stricken with sharp pains in his stomach, accompanied by constant diarrhea. He told me that an abačikwaia (evil spirit) was responsible for his illness. During the 10 days that he lay sick, he was attended solely by his wife. Although she gave him no medicines of any kind, she stood by his hammock and hummed chants for an hour or so each day to drive out the evil spirits. This treatment being unsuccessful, she took six of Erésa-eóko's arrows and stuck them into the ground near the head of his hammock—also to drive out the evil spirits. But to no avail, for Erésa-eóko got worse and died shortly thereafter.

In the morning of the day of Erésa-eóko's death, his wife wove two mats of motacú palm. Erésa-eólo was lifted from his hammock while still alive and placed on one of these mats, where he lay groaning most of the morning. He vomited and defecated frequently. The vomit and excreta were cleaned up by his wife, who wrapped them in leaves and placed them in a special basket hanging nearby. She sat watch over him, opening his eyes and mouth, and pinching his testicles, from time to time, until he finally died at about 2 o'clock in the afternoon. "

1: Holmberg--88-89 (1941-42) 1950 Siriono
116, 763, 159

"While I was living at Tibaera, an infant of about 6 months of age died one morning about 11 o'clock. It had been ill for about 3 days with a stomach ailment, caused, according to the mother, by an [89] evil spirit. After the death the mother began to wail terrifically (the Siriono always express deep grief over the death of a child) and shortly thereafter emptied her breasts on the ground. About an hour later, she scraped up the wet dirt and put it into the basket where the child's excrement was stored. "